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A
S E R M O N

PREACHED AT THE
VISITATION

OF

THE HONOURABLE AND RIGHT REVEREND

EDWARD

LORD BISHOP OF CARLISLE,

HELD IN THE

Cathedral Church of St. Mary,
CARLISLE,

ON MONDAY, JUNE 25, 1798.

By the Rev. JOHN FARRER, Vicar of STANWIX,
late Master of WITTON School, DURHAM.

Carlisle,

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1798.

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The following Sermon is given to the Public in compliance with the request of a few esteemed Friends, who judged it might be serviceable beyond the sphere, to which it was limited in preaching. Perhaps there is no sentiment in the whole, but what has been discussed with greater force and on a larger scale by preceding Writers: And it is as much as can be expected from the present attempt, if it happen to suggest some useful hints to the Younger Clergy, especially to those in the North of ENGLAND, who have not so general an Opportunity of consulting the necessary Authors. Should the purchaser find himself disappointed in the perusal of a plain, practical Discourse, let him recollect, that his money is not thrown away, but contributed towards the support of an useful and laudable Institution.



MATTHEW V. 16.

Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.

OUR Saviour's sermon on the mount is deservedly esteemed as a valuable compend of the christian life. It is opened with a series of beatitudes excellently calculated to instruct mankind in the principles and encourage them to the practice of religion; as they not only declare the duties of the Gospel, but also promise correspondent rewards. Though these duties are proposed to the cultivation, and these rewards are offered for the attainment of all men; yet at the close of these beatitudes, he gives them a more especial reference to the case of his Disciples. In order to prepare them for the task of preaching the Gospel throughout the world, he encourages them not to sink under the labours and dangers, to which they would necessarily be exposed; but to bear up courageously under all the afflictions, which might befall them in the cause of righteousness; and even to rejoice in persecution, on the assurance, which he gave them, that their reward would be proportionally great in heaven.

To enable them to act in the character of Embassadors of God, he proceeds to impress upon their minds a due sense of their call, that so they might be better competent to judge, what obligations lay upon them to a faithful discharge of the arduous and important undertaking. “ *Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted: It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*” They are compared to salt, an universal purifier and preserver, because it was their office to purify and preserve mankind from the corruptions of sin. To this effect it was incumbent on them not only to be pure themselves, but also to retain that active and invigorating principle, which might purify and preserve the world.

“ *Ye are the light of the world. A city, that is set on a hill, cannot be hid. Neither do men light a candle and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house.*” Being stationed as a city set on a hill, in the public view of men, it became them not only to avoid the appearance of any thing base or discreditable in their character and conversation, but to shew *whatsoever things are lovely and of good report.* Being appointed to illuminate the world with the light of divine truth, it was incumbent on them not to disguise or suppress this light, but to dispose it in so conspicuous a station, that it might extend its comfortable and beneficial influence in as wide a sphere as possible.

In the same strain of argument our Lord proceeds to say, “ *Let your light so shine before men, &c.*” And nothing could be

more reasonable than such advice to those, who had to establish a new religion in the world, that they should be luminous in their instructions and exemplary in their practice. Nor was this counsel given in vain. As soon as the task devolved upon them of preaching their crucified but exalted Lord, *as the salt of the earth*, they purified mankind by their doctrines; *as a city set on a hill*, they were a bright example of life to the nations; *as the light of the world*, they did not suppress or conceal the cheering rays of heavenly truth; but on the contrary they spared no pains to dispel the dominion of spiritual darkness, and to illuminate the world with the enlivening beams of the Gospel. So that men, however prejudiced against them, and disposed to maltreat and slander them, were compelled to acknowledge the power of the divine word, and by their conversion and repentance were taught to *glorify their Father, which is in heaven*.

It will readily be allowed, that all these passages of the holy Scriptures, which more expressly referred to the Apostles and other primitive teachers of the Gospel, may have a corresponding application to all succeeding Ministers in the Church of Christ. And the example of the Disciples in obeying these precepts may extend a practical lesson of instruction to themselves. *As the salt of the earth*, we should not only be pure ourselves, but should also retain a principle of savour capable of rendering others pure. *As a city set on a hill, which cannot be hid*, we should not only be blameless in our conduct, but exemplary, since the eyes of men are upon us, and their hearts and lives are in some degree to be moulded by our own. As

the light of the world, we should not only bear a clear and steady light, but also place it in such a situation, as to extend its enlightening influence to all the house, over which we are appointed to watch.

Thus the words of the text have a special application to ourselves, and we may consider our Lord, as addressing us in the terms, he originally used to his Disciples: "*Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven.*"

The clerical office is no doubt a very serious and important engagement. We have to take heed unto our *doctrine*, our *conversation*, our *example*; since a charge rests upon us, not only to save ourselves, but also those, that bear us. And therefore in addressing an assembly of Christian Ministers, I do not see, how I can better employ my talent, than in touching upon the duties of the ministerial function. I do not presume to instruct my Brethren, much less would I intrude into that office of admonition, which properly belongs to the Pastor appointed over us. But in taking my turn of brotherly address in common with my Brethren, I presume to undertake no more, than what the Apostle recommends to all in the ordinary offices of life, *to exhort one another*. To men of years and experience in the ministry I can offer nothing, which they do not more sensibly feel, than I can express. But, if I can suggest any useful hints, to the younger part of my present audience, I would hope, that my discourse will be accounted neither presumptuous nor unseasonable.

When our Lord exhorts us *to let our light shine before men*, he may be understood to exhort us, that we perform the public services of the sanctuary with all due reverence and decorum, that men may be taught from the fervour and earnestness of our devotion, *to worship the Lord in the beauty of holiness*. Though the performance of the rites and services of our Church cannot be accounted a difficult task, yet it must not therefore be passed over with indifference or light regard. We must be careful to perform them with all reverence and solemnity, as in the presence both of God and man; as Ministers of God to men in pronouncing his oracles of grace and truth; as Ministers of men to God in offering up the prayers and praises of the people. The service of our Church is of that excellent kind, that if it be performed reverentially and discreetly, it must have a serious and therefore an useful impression on our respective congregations. * When we offer the sacrifice of *Prayer*, the people will catch a portion of that ardor, with which our own devotions are animated: When we present the incense of *Thanksgiving*, the people also will be impressed with chearful gratitude to the Giver of all good: When we read or comment on the *Word of God*, the people will attend with regard and edification to the precepts and examples of holy writ: And when we solemnly administer the *Sacraments*

* See the Spectator No. 147. Dean SWIFT's Letter to a young Clergyman, and BURGH's Essay on the Art of Speaking.

of Christ, they will be better disposed to ratify their baptismal vows, when they attend to the office of *Baptism*; or to determine on the amendment of their lives, when they partake in the holy *Communion*.

Among the different branches of ministerial duty, I am led more fully to dwell on *Preaching* the word of God, because it forms a principal share in the active duties of our profession, and requires no little diligence and discretion to perform it with advantage and effect. Of the form and manner of our preaching I forbear to say many words; for though this circumstance might admit of copious remark, yet no certain rule can be drawn, because it may vary with the genius and disposition both of the preacher and his congregation. This however must be always taken into the account, that we shew ourselves in our manner to be serious and in earnest, as convinced of the great truths, we have to deliver, as conscious of the weighty charge committed to our execution.

Of the matter of our discourses I would speak more at large. We must remember, that our preaching the Gospel must comprize these two points, to instruct our hearers in the doctrine, and to persuade them to the practice of the word; for neither of these points must be overlooked, if we mean to do much good. To those amongst our hearers, who have not had the means and opportunities of a religious education, we cannot confer a more useful or more necessary benefit, than to explain with simplicity and clearness the principles of religion. Nor can this be superfluous even to the more informed, as there are few

in any congregation so thoroughly furnished unto all good works, as not to require being frequently reminded of what they already know. We must therefore lay the ground-work of religion in impressing on the hearts of men a right and fervent faith in our creation and preservation by the Father, in our redemption by the Son, and in our sanctification by the Holy Spirit. At the same time we must labour to convince our hearers of the frailties of human nature, and our insufficiency of ourselves to do the will of God; and hence we should be led to point out the expedience of reposing on the merits of Christ for pardon and acceptance, and of praying for the assistance of divine grace to support our endeavours to keep God's commandments.

When our hearers are thus duly grounded in the doctrines of religion, they are prepared to receive our exhortations to the practice. And here we have need of all the powers, that God hath given us, both of argument and elocution. And as our teaching must be in simplicity, so must our persuasion be with energy and authority.

The duties of religion may be classed under the two great heads of Repentance and Obedience. On the subject of Repentance we can hardly speak too often, or dwell too long, as it is a Christian discipline, of which the best of us must have frequent need. For who is there among us, that is free from sin, and therefore needeth no Repentance? Yet perhaps on this topic no little prudence is requisite, so as to give no room either to presumption or despondence. To guard against both

these extremes we must equally display the goodness and the severity of God; his goodness to the sinner, that repenteth without delay; and his severity to the sinner, that in spite of warning goeth on still in his wickedness.

In discoursing on Obedience we have to treat on all the moral duties comprized in the Apostle's words *of living soberly, righteously and godly in this present world*. They are therefore reducible to three classes, as they respect God, our Neighbour and ourselves; and on each of these, the Preacher may enlarge according to the exigence of the occasion. But in treating on the moral duties he is bound to declare, that God requires them all; that he will not admit of a wilful deviation in any, nor will he excuse the habitual transgression of one for the punctual performance of all the rest; yet, if we are overtaken in a fault, *he will not be extreme to mark what is done amiss*, but through the merits of our Redeemer will pardon it on our repentance and endeavours to amend.

And while we discuss these moral obligations we must not omit to inculcate also a regard and reverence for the positive duties of our religion. For though natural reason may not prescribe them, it is a sufficient warrant for our observance, that they were ordained by divine authority; and that not only for the honour of God and Christ, but also for our own benefit, as instrumental aids in our spiritual service. We must therefore exhort our hearers to a strict observance of the Lord's day, a constant attendance on public worship, and a frequent and habitual resort to the holy Communion.

To the duties of religion we must add every support by dwelling strongly on the motives. It is a great encouragement to us in our christian course, that godliness hath the promise *both of the life that now is, and also of that, which is to come.* It may therefore be very proper to shew the temporal comforts and conveniences of religion, and to explain how in the common course of things *her ways are ways of pleasantness, and all her paths are peace.* Yet we shall fail of giving religion its full weight and influence on the heart, unless we insist more at large on the rewards and terrors of another world. By hope and fear alone shall we effectually impress upon our hearers a deep sense and conviction of Religion. We must therefore set before them the rewards, that await the righteous, and the punishments, that await the wicked; the mercies promised to the sinner, that repenteth, and the wrath denounced upon the impenitent offender.

These different heads of instruction and exhortation, as they essentially conduce to the spiritual welfare of men, are always proper subjects of religious discourses: And we shall bring them forward with superior interest and effect, if we attend to times and circumstances in treating upon them. As the Church has wisely appointed different seasons and solemnities through the year for commemorating the most striking events in the history of our Redeemer, it seems a very useful measure in the oeconomy of the Preacher to improve these religious dispositions, which the wisdom of the Church prepares her followers to entertain.

At the *Nativity* of our Lord, when we recount the blessings, that the world has derived from his condescending *to take our nature upon him, and to be born in the likeness of men*, we may exhort our hearers to testify their gratitude to Christ, and to accept the benefits, that he hath conferred upon us, by improving the doctrines, and by copying the example, which he hath set before us in the form of man.

At the Fast of *Lent*, when we speak of those trials and mortifications, to which our Lord was exposed in his temptations, we may thence derive an argument of exhortation to sobriety and vigilance in our Christian course.

At the *Passion* and *Crucifixion*, when we gratefully commemorate those agonies and torments, which our Lord underwent for our redemption, we may enlarge on the heinous nature of sin, which demanded so great an expiation, and may thence exhort and beseech our hearers *by the mercies of God, that they present their bodies a living sacrifice, a reasonable service*.

At the Feast of the *Resurrection*, while we commemorate our Saviour's triumph over the powers of death and hell, we may invite our hearers to be grateful to the Father of mercies for giving us such a pledge and assurance of the resurrection of all mankind, which is the leading article of the Christian faith. And we may further improve this doctrine by urging the necessity, that lies on all men, of preparing themselves to meet their Saviour in the character of their Judge.

But beside those leading events in our Saviour's life, which the Church invites us to regard at appointed seasons of the year,

it may be of use to touch upon the particular incidents of our Parish and neighbourhood, so as to form the most interesting changes and occurrences into lessons of religious edification and improvement. Thus the death of the *young* supplies us with an impressive example of the frailty of human life, and consequently may predispose our audience for the due reception of a lesson *to be always ready for their latter end*: And the death of the *old*, while it calls our attention to the certainty of our departure hence, may furnish an argument, that *we so learn to number our days, that we may apply our hearts unto wisdom*.

The changes of the year equally admit of religious improvement, as the changes and chances of this mortal life. At *seed-time* we may exhort our Parishioners to beg a blessing on their labours, as conscious, that, *whoever tills or sows, it is God alone, that gives the increase*; and at *harvest* we may invite them to express their gratitude to the God of seasons *for opening his hand and crowning the year with the fruits of his works*. Indeed we cannot employ a more effectual means to engage the attention and interest of our respective congregations, than by addressing ourselves to their habits and capacities. And therefore to those, who have rural audiences it may be a convenient measure in their preaching to draw their allusions from rural oeconomy. It was in this manner our Lord addressed his followers, who were chiefly composed of the humbler ranks of men. The farm and the vineyard readily supplied him with images of discourse, and he illustrated the services of our

heavenly Master by the common occupations of rural and domestic life.

Some regard is also due to the particular complexion of the age, in which we live. We may be thankful to a favorable providence, that in teaching the word we are not exposed to such difficulties and dangers, as those disciples, to whom our Saviour's precepts were originally addressed. Though like them we are called to *let our light shine before men*, yet we are not called to shew it in sufferings and persecutions. But, we must not hope to pass through our ministry without some extraordinary claims on our exertions and our fortitude. The present times call upon us for superior diligence and circumspection. An indifference to religion, it cannot be dissembled, has long been the prevailing character of the age. And this though not a violent and open enemy is perhaps more prejudicial to the cause of the Gospel, than intolerance and persecution.

But indifference in Religion is not our only opponent. In the present hour we are called upon to encounter a spirit of licentiousness in thinking, speaking and acting, repugnant not only to religious principles, but also subversive of social and civil order. While we are openly engaged as a nation in resisting the formidable arms of *France*, we have also to combat those destructive principles, which have made that country a scene of anarchy and blood-shed. And here there is a call not only for the arm of flesh, but also for the sword of the spirit, which is the word of God. For though we have little concern in the pulpit with political topics; though the kingdoms of the world

are very different from the kingdoms of our God, yet, when war is professedly waged against our present comforts and our future hopes, it would be a criminal supineness in us *to sit still, like those, that are at ease in Sion*, and not to exert ourselves in behalf of our dearest interests both in the present and the future world.

It must therefore be a seasonable topic of discourse, that we dwell on the Apostle's advice, to *fear God and honour the King*. These are equally civil and Christian duties, and they equally yield their consequent rewards. In honouring the King and contributing our portion to the peace and welfare of the state we live in, we support our present comforts in the inheritance on earth; in fearing God and keeping his commandments, we provide for our future happiness in the kingdom of heaven.

Now in order to confirm the minds of the people in these two kindred duties, it cannot be a deviation from our function in the ministry, to compare in their effects those old and honest principles, which have hitherto made us prosperous, and those new doctrines, which our enemies labour with such furious zeal to propagate through the world. For surely there can be no better test of any doctrine, than what our Lord has advanced; *By their fruits ye shall know them*.

On the one hand, we may shew them the benefits of established Government, especially such as ours, where the rights of *life, liberty and property* are secure to all; and where a religion is openly and nationally professed, which promises to all,

who shall have done their duties well to God and man, the glorious assurance of eternal life and happiness. To these inestimable comforts we may oppose those evils, which display themselves as the necessary consequence of these new doctrines in *France*, where property is exposed to continual violation; where liberty, though extolled in name, is unknown in fact; where the blood of man is poured out like water, on every side of the land; where hope is excluded even beyond the grave; and where the man sick of the crimes and miseries of his country has only the cold consolation of imagining, that *Death is an eternal sleep*.

By such a comparison it is to be hoped, that we may maintain among our hearers a zeal for their Country and Religion; a zeal not merely professed in words, but such as displays itself in action, such as may prevail upon them freely to open their hands for the exigencies of the state, and, if occasion call, to lift their arms in its defence.

But while we engage their affections and exertions in so good and honest a cause, it must be a primary care, that we labour to implant in their hearts those religious principles, which may render God their friend. For without his favour no Country can prosper. We are taught to believe, that the greatest evils are inflicted or permitted by a wise Providence for a righteous purpose, either to try the virtues or to correct the vices of men. If we therefore examine, on which of these accounts the evils, we now experience, are inflicted on us, we cannot suppose they are so much the trials of our virtues, as the

punishments of our sins. And therefore we must labour to spread the work of repentance and reformation in our several spheres; to which end like the ancient prophets, we must *cry aloud and spare not, but lift up our voice like a trumpet, and shew the people their transgressions, that they may turn from their evil ways, so that also the Lord may be turned from his anger*, which he seems to shew against us.

But over and above the public services of the Church, the Minister of the Gospel has an ample range of duties to perform. Having a charge of the Flock, over which he is appointed to watch, he must lend a helping hand, in administering to the temporal and spiritual necessities of his Parish. He has to instruct and catechise the young on their entrance into the world, implanting in their tender minds those seeds of moral and religious duties, which may make them diligent in their station here, and attentive to their final happiness hereafter. He has to visit the infirm and aged in their approaching retreat out of the world, confirming them in goodness, or assisting them in repentance, abating their presumption or cheering their despondence. Nor must he withdraw his attention from the men of middle age and health. For though they may seem to need the least assistance in their temporal condition, they do not stand the less in need of moral and spiritual advice. They may want to be reminded of the necessity they are under to provide for themselves and their household against the infirmities of age, and of looking forward to that state, to which they are tending in common with the infirm and old.

In our intercourse with all our Parishioners we may find a full claim upon our time and faculties in promoting a general spirit of sobriety, of diligence and decorum; in cherishing an affection as well for public as for private peace; in reconciling differences between neighbours and kindred; in making men at once content with their station in life, and, when their Lord shall call, ready to leave it

And permit me here to mention *one* way, in which we may be useful both to our Parish and neighbourhood, and to the community at large, by promoting and encouraging friendly Societies, in which the several individuals contribute a portion of their earnings in the day of health, as a stock for their support in the time of sickness and adversity, when they require more indulgences, and otherwise might require them in vain. I need only mention these institutions, because when fairly considered they recommend themselves; since no human establishment seems better calculated to encourage and promote a spirit of cheerful industry, of charity towards the brethren, of resignation under sickness and calamity, of content with their station in society, and of affection for the welfare of their Country.

But in order to accomplish the full spirit of our Lord's advice in *letting our light shine before men*, we must add the light of a good example. We must illustrate our doctrine by our practice. And unless we do this, we cannot expect, that our Ministry will be successful. For, though we may *cry aloud and spare not*, though we may *lift up our voice like a trumpet*, yet unless our voice is sanctioned by our conduct, it will avail no more

than *sounding brass or a tinkling cymbal*. A good example is an earnest and recommendation of good instruction. It is one great advantage of the Gospel, that it is taught so much by example. God might, if he had pleased, have sent down a written law from heaven; but to give weight to his instruction, he sent his Son into the world, to teach it in his life and conversation: So that whatever be the duty we have to learn, we may look unto *Jesus, the Author and Finisber of our faith*, not only for a precept, but also for a pattern. While therefore we preach his doctrine, we should also endeavour to copy his example, that the Gospel may appear not as a dead letter, but as an animating principle of action.

Nor should we overlook those inferior proprieties of demeanor, which though they are not essentials, either of moral or religious obligation, yet contribute to support the decorum, and therefore to maintain the credit of the ministerial character.

In order to improve the benefit of our doctrine and example, we should maintain such a conversation, as is calculated to engage both the respect and affection of our parishioners. There are many things lawful in the common classes of men, which in Ministers may not be expedient. Though cheerfulness is a disposition, which we are not only allowed, but even for the credit of Religion should exert; yet it may detract too much from the weight of our functions to indulge in many levities and diversions ourselves, which we might be justly accounted morose to decry in other people. As the duties of our station may call us forth to frequent intercourse with the

common people, it may be a commendable prudence neither to detach ourselves from their society by a reserve, which may be misconstrued into pride, nor to mix in that familiarity, which may diminish their reverence for our character and conversation.

By such a course of behaviour both in our doctrine and example, in our public service and our private deportment, we shall fulfil the advice of our Lord to *let our light shine before men*. And the consequence of such a conduct will be, what our Lord hath promised, that men, when *they see our good works, will glorify their Father, which is in heaven*. When they see our patient and assiduous labours *in the work of the Lord*; when they see our instructions illustrated by the uniform tenor of a good example, they will be convinced that we are in earnest in promoting the glory of God and the salvation of souls. And, as they read in our lives the truth and importance of religion, they will be led from the profession to the practice of our spiritual calling. Thus they will honour God by complying with his holy will in the blessed hope of being accounted his children while on earth, and of attaining his inheritance in heaven.

For, when the scriptures speak of men glorifying God, we must understand something more than yielding the homage of their lips. To do him that true honour, which he demands, they must pay him the living sacrifice of their hearts, and the reasonable service of their lives. The glory of God is manifested here in the holiness of men, as it will be more abundantly shewn hereafter in their final happiness. We know, that holi-

ness on earth is the necessary means of happiness in heaven.

Thus, my Brethren, we see the expedience of *letting our light shine before men*. On the lustre of our instruction and example depends the present edification, and by necessary consequence the future happiness of the souls committed to our care. And with this consideration in view, how important is the question, that our conscience must demand, *What account we have to yield to the great Shepherd of the flock, over which we are appointed to watch*. If we have been vigilant in guarding them from our spiritual enemies, how animating must be our hopes! If we have been negligent of our trust, how alarming must be our fears! But I forbear to dwell upon this awful topic, as I would persuade myself, that none, who undertakes the charge, would fail of feeling the conviction.

May God grant us all that spirit of vigilance in feeding the flock, that when the chief Shepherd shall appear, we may have the blessed satisfaction of discovering, that *our labours in the Lord have not been in vain*; and in company with those, to whose salvation we have ministred under the grace of God, may be admitted into the presence of our heavenly Father, to see, to celebrate and to partake his glory.

Newcastle, May 29, 1798.

A SCHEME

OF THE

Schoolmasters' Association,

INSTITUTED 1774.

RULE I. To consist of Protestant-Schoolmasters, residing in the Counties of Northumberland, Cumberland, Westmoreland, Durham, and the Towns of Newcastle upon Tyne, and Berwick upon Tweed. No new Subscribers to be admitted above Forty Years of Age.

RULE II. Subscribing Members consist of Four Classes, —

A Subscriber of the First Class pays	5	0	Entrance, &	3	6	per Qr.
Second	7	6	&	5	3	
Third	10	0	&	7	0	
Fourth	15	0	&	10	6	

RULE III. Subscribers when grown infirm and unable to procure a Maintenance, and the Widows and Orphans of Subscribers to receive the following Benefits paid by quarterly Instalments.

Those of First Class	£. 10 8	Widows	£. 5 0	Orphans	£. 2 12	per Ann.
Second	15 12		7 10		3 18	
Third	20 16		10 0		5 4	
Fourth	31 4		15 0		7 16	

Subscribers must be Members Three Years, before they can derive these benefits to themselves or their Families.

The Committee are authorised to grant discretionary Benefits on urgent Occasions.

N. B. The Fund of the Association having been found inadequate to the fulfilment of these proposals, it was judged expedient at the opening of the Fund in 1779, to limit the Benefits to one half of what are stated above. The Benefits since the year 1795, have been extended to three fourths, and with a Continuance of Encouragement from the Public, the Association hopes to be enabled in a little time to come up to the full of their original Proposals.

There are at present upon Stationary Benefit

Two Members of the First Class, who receive each

		£.	s.	d.	
	at the rate of	-	7	16	0 per Ann.
One ditto of the second, who receives	-	-	11	14	0
One Widow of the first Class, who receives	-	-	3	15	0
Two ditto of the second, who receive each	-	-	5	12	6
And Four ditto of the third, who receive each	-	-	7	10	0

Several Orphans, though not yet admitted on stationary Benefits, have been taught *gratis* and been further assisted by discretionary Benefits.

RULE IV. The yearly Meeting of the Association is holden at NEWCASTLE on *Tuesday* in *Whitsun-week*, when the Accounts are examined and settled.

The Association has taken the Benefit of the Act of Parliament, for the Encouragement of Friendly Societies.

OFFICERS FOR THE YEAR 1798.

The Rev. JOHN FARRER, - - - PRESIDENT.
 The Rev. W. TURNER, - - - VICE-PRESIDENT.
 Mr. HUGH JOHNSON, - - - TREASURER.
 Mr. RALPH DEES, - - - SECRETARY.

The Number of Members is 51.

Upon Stationary Benefit, three Members and seven Widows.

N. B. A fuller Account of the Association is published in a twelve-penny Pamphlet, entitled, *An Address to the Public, &c.* which may be had of Mr. H. JOHNSON, Treasurer, Manor-Chair, Newcastle.

After this Association of Schoolmasters had subsisted eighteen years with very little aid from the Public, it was judged a proper measure to advertise it in the LONDON as well as the NEWCASTLE Papers in 1792, from which time it has met with the liberal patronage of some most respectable Persons, who have honoured it with their annual Benefactions,

(viz.)

	£.	s.	d.
The Hon. and Rt. Rev. Lord Bishop of Durham - - -	5	5	0
Rev. Thomas Burgess, B. D. his Lordship's Chaplain -	1	1	0
Trustees for Lord Crewe's Charity - - - - -	3	3	0
Geo. Wood, Esq. Durham - - - - -	1	1	0
Henry U. Reay, Esq. - - - - -	1	1	0
Aubone Surtees, Esq. Newcastle - - - - -	1	1	0
John E. Blackett, Esq. - - - - -	0	10	6
Westgarth Snaith, Esq. London - - - - -	2	2	0
Geo. Davison, Esq. - - - - -	2	2	0
Mr. John Watson, - - - - -	2	2	0
Mr. R. Johnson Wall, - - - - -	1	1	0
Thomas Ramshay, Esq. Naworth Castle, Cumberland -	1	1	0
William Tiffen, Esq. Brampton - - - - -	1	1	0
Mr. Thomas Robertson, South Shields - - - - -	1	1	0
Anonymous, by Mr. H. Johnson, Treasurer - - - -	1	1	0
Mr. W. Anderson, Newcastle - - - - -	1	1	0
Anonymous, - - - - -	0	5	0

Since the last Anniversary, the following Gentlemen have been added to the list of annual Benefactors.

Thomas Reed Ward, Esq. Durham - - - - -	1	1	0
Mr. Michael Longridge, Sunderland - - - - -	1	1	0
Mr. Richard Markham, - - - - -	1	1	0

